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WHY NOT TRY GOD?

IN former periods of stress and storm in our nation's life our national leaders, to turn the hearts of the people toward God, proclaimed days for national prayer and fasting. They believed in Divine Providence; that God was the God of our nation, that He chastised it for its sins, and protected and blessed it when its actions were in accordance with His will.

This was particularly true in the period of the Revolution.

Repeatedly the Continental Congress appointed days for national humiliation, fasting and prayer, adopting resolutions, deeply religious, in connection therewith.

Within seven years five such days were appointed: July 20, 1775; May 17, 1776; December 11, 1776; May 3, 1780 and April 1, 1782.

The resolution adopted in the call for May 17, 1776, contained the following: "that with united hearts, we may confess our manifold sins, and by a sincere repentance and amendment of life, appease his righteous displeasure and through the merits and mediation of Jesus Christ obtain his forgiveness."

President John Adams on recommendation of Congress proclaimed two national fast days: May 9, 1798 and August 2, 1799. In the first Proclamation President Adams spoke of "the just judgments of God against prevalent iniquity as a loud call to repentance and reformation."

President Madison appointed the third Thursday of August, 1812, as a day for National humiliation and prayer; President Tyler, May 14, 1841; President Taylor, the first Friday of August, 1849; President Buchanan, January 4, 1861.

President Lincoln, on recommendation of the Senate and House of Representatives, twice proclaimed a day of prayer and fasting: the first Thursday of September, 1861 and the 30th of April, 1863. This last proclamation is the most profoundly religious state document of our history. Shortly after the observance of this last fast day, the tide turned and victory for the union was assured.

President Wilson, in the period of the World War, appointed October 28, 1917, as a day for national prayer.

For the past seven years we have been passing through one of the darkest periods of our nation's history. The depression has brought disaster and suffering as wide spread and severe, as any former period and as great dangers to our national security. Within this period, physical calamities —storms, floods, the extremes of heat and cold, dust storms, plagues—unprecedented in severity and magnitude, have been visited upon us.

In efforts to meet the situation our national leaders have tried practically everything, EXCEPT GOD.

Individuals, churches, other religious groups, have sought repeatedly to have our Presidents follow the example of former Presidents, and proclaim a day for fasting and prayer. President Hoover was besought to do this. He was afraid it would frighten the people. President Roosevelt has been urged to do it, but without avail.

Have our national leaders ceased to believe in God as the God of nations? Do they no longer believe that God chastises nations for their sins and rewards them for righteousness? Do they think God has nothing to do with this depression and these physical disasters? Do they think they are fully able to cope with the situation and do not need His help?

Our national leaders have tried everything else. Why not follow the example of great leaders of the past,

AND TRY GOD?

Liquor Advertising

Wm. Parsons, D.D.

Expanding the trade in intoxicating liquors by modern high power, scientific advertising has come to be one of the shameful disgraces of our rapidly paganizing civilization. This advertising stares at us from the pages of the daily press, it leers at us from the pages of most of the magazines, it screams at us from the bill boards and howls at us from the radio. No man or woman can isolate himself or herself from its nauseating presence, nor can they protect their homes or children from its corrupting influence. More than $16,000,000 was spent in 1936 to scatter this commercial rot. From this blighting curse we were free under the regime of the Eighteenth Amendment. Now we are engulfed in it.

Should we grant the premise of the alcoholics and repealists, that the evils of the illegal traffic under prohibition constituted such a condition, that the policy of legalization and regulation were a preferable course, in the interests of the public welfare, it still does not follow that advertising to increase the volume of that business also makes for public welfare. Tolerating and regulating that business because it is difficult to prohibit it is one thing. Permitting a course of deliberate expansion of that business is quite another. It is the care of the state to limit that business and its attendant evils to the uttermost of its power, not to permit its infinite expansion.

For this policy of permitting this expansion of the business by advertising there can be no sound plea. It is not one of the rights of citizens to engage in an ordinary calling. Sixty years ago the Supreme Court of the United States in the case of Crowley vs. Christensen 137 U. S. 86, declared the whole traffic in alcoholic liquors to be a sort of special privilege and not the right of any one. In that opinion Justice Field said: "There is no inherent right in a citizen thus to sell intoxicating liquors at retail; it is not the privilege of the citizen of the state or of a citizen of the United States. As it is a business attended with danger to the community it may as already said, be entirely prohibited or permitted under such conditions as will limit to the uttermost its evils." That this was not merely obiter dicta is evident from its repetition in 1893 in the case of Gioza vs. Tiernan 148 U. S. 657. "The right to sell intoxicating liquor is not one of the rights growing out of citizenship." Mulger vs. Kansas 123 U. S. 623 elaborates this view.

If then there is no fundamental right to engage in the business it also follows that there is no fundamental right to seek to expand that business beyond the natural demand of existing habit by a course of advertising. Nor can the protagonists of alcoholic beverage contend that this expansion makes for the public welfare. In the above mentioned case of Mulger vs. Kansas, Justice Harlan said in the opinion: "We cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals and the public safety may be endangered by the general use of intoxicating drinks; nor the fact established by statistics accessible to everyone that the idleness, pauperism, disorder, and crime existing in the country are in some degree at least traceable to this evil." It is just as evident that these evils exist in proportion to the amount of absolute alcohol consumed in these drinks. And it is just as evident in the light of these facts that any policy of expanding this business is contrary to the public health, morals and safety.

Their plea that increasing the sales by this means increases the revenues of both the states and the United States and whatever does that is for the public welfare during the pressing conditions of debt and demand for relief is for the public, is entirely nullified by this fact that the cost of government is also increased by this business beyond any amount of revenue that it yields.

The social harm done by permitting this form of advertising may be seen along four different lines. The avowed purpose of this advertising is to make the people of the United States "liquor conscious." By this is meant to make them realize its inevitable presence, become more aware of its alleged benefits, less afraid of its narcotic consequences and more eager to consume it. That is to be liquor conscious.

That it does increase the volume of liquor consumed no one for a moment doubts or denies. That the harm resulting from its use is in proportion to the amount of absolute alcohol consumed is also an established fact. If then the sound policy is to reduce this business to the minimum in order to reduce the accompanying evils, it is the height of absurdity and inconsistency, bordering on stupid hyprocrisy to tolerate modern high pressure advertising of this business. Vast and rapid as has been the increase in the consumption of alcoholic liquors during the last four years, fifty percent of this increase may very properly be placed against this policy of permitting advertising. Also must be placed in that column the increase in drunkenness, disorderly conduct, shiftlessness, driving while under the influence, traffic accidents, immorality, prostitution, venereal disease and political corruption.

Intellectual and moral resistance to the use of alcoholic beverages was built up by a century of hard work on the part of the schools and the Protestant churches. The public schools taught the physiological, psychological and social harm of the habit and the churches taught all of this and its moral and spiritual harm as well. This resulted in the outlawing of the traffic. Then came the barrage of propaganda against the Eighteenth Amendment and in favor of the use and traffic in alcoholic liquors, followed by the deluge of skillful and scientific advertising which have largely broken down this intellectual and moral resistance. The result is that the moral idealism of the American people has very distinctly fallen in many respects. Bar maids, drunken women, the presence of liquor in the eating places of the country, the treating the habit as a matter of course by the magazines and the moving pictures all testify to the effectiveness of this course of advertising. Government by failing to protect and promote the morality of its people has to that extent forfeited the respect of thoughtful Christian people but it may develop that it has forfeited the favor of Almighty God as well.

Just as serious is the fact that this liquor advertising has clogged the channels of information upon which the people depend for their knowledge necessary to useful citizenship. Profits from the advertising page go far toward shaping the policies of the average newspaper. Radio advertising does the same for that medium. Should any one doubt this let him scan the news columns for anything in either the news write-ups, features or editorials inimical

(Continued on page 6)

God and Physical Disasters

R. H. Martin, D.D.

Droughts, floods, storms, dust storms, the extremes of heat and cold, plagues that destroy fruit and grain, such as locusts and Japanese beetles! In all American history have we ever had within so short a time so many physical disasters of major character, effecting all parts of our land as have befallen America in the last three or four years? Only yesterday we had the disasterous flood in the Ohio and Mississippi Valleys, the water never so high before, the destruction of property, the destitution and suffering it brought never so terrible and wide spread, in any former flood. We who live in the Pittsburgh area vividly remember the terrible flood of a year ago, the water reaching the unprecedented high of forty-six feet, the loss of life and property over vast areas. The destitution and suffering of many millions in our middle and western states resulting from the drought and heat and dust storms of two and three summers ago. But why continue the recitals? It would take pages to include them all. Not within a generation, possibly never in an equal period of time in our history, has our nation been visited with so many major physical calamities as within the last three or four years.

Is the hand of God in these physical disasters? Are they related to the moral life of the American people? Are they judgments of God visited upon America for her sins? Is God, by these calamities, warning America and calling her to repentance and reformation?

If the people believe God has anything to do with these calamities, has any message in them, they are keeping very quiet about it. During the recent flood we listened many hours to the messages on the radio from Cincinnati and Louisville concerning the flood. But not one reference was made to God's relation to it. The secular newspapers are silent on this matter. If the religious press has spoken out on it, it has escaped our notice. We have not heard any political leader even suggest that God might have something to do with these disasters which have fallen so heavily upon us. Even our religious leaders, to whom we naturally look to interpret to us God's dealings with man, have practically nothing to say on this subject. Meantime much is written to place the blame for some of these disasters upon man's denuding the forests, filling in the banks of the streams, etc., all of which are at best only partial explanations and wholly inadequate.

After all, this is God's world. He made it. He rules it. The laws of nature are His laws, and He is back of all the forces of the physical world and directing them.

Christian people regard God as a Great Benefactor. He sends the sunshine and the gentle rain, causing the grass to grow and the earth to bring forth the grain of the fields and the fruits of the orchards to provide food for man and beast. Then, when the rain is withheld altogether and the drought follows, or when it falls in torrents day after day and the floods result, this also is His doing.

Furthermore, if we accept the Bible as God's message to man, these physical calamities which have fallen upon us are related to the moral life of our people. In them God has purposes regarding man. These purposes may be manifold. But one of them relates to man's sins. In the time of Noah God sent the great flood which destroyed the entire race, except Noah and those who went with him into the ark. The Scripture leaves no doubt this flood was sent because of the great wickedness of man.

When the wicked king and queen of Israel, Ahab and Jezebel, were leading the people away from God to the worship of Baal, God, by His prophet, Elijah, gave this message to Ahab, "There shall be neither dew nor rain these years but according to my word." The long drought that followed was God's judgment for Israel's sin and His call to repentance.

Later in the days of Amos when sin again abounded in Israel—social sins, economic and political sins—one physical calamity after another befell that land. Amos declared God sent them, and that their purpose was to lead Israel to repent of her sins and return to God:

"I also have given you cleanness of teeth in all your cities and want of bread in all your places: yet have ye not returned unto me, saith Jehovah. I also have withholden the rain from you . . . yet have ye not returned unto me. I have smitten you with blasting and mildew; the multitude of your gardens and your vineyards and your fig-trees and your olive-trees have the palmer worm devoured. Yet have ye not returned unto me, saith Jehovah."

"I have overthrown cities among you as when God overthrew Sodom and Gomorrah and ye were as a brand plucked out of the burning; yet have ye not returned unto me, saith Jehovah." Amos 4:6-11.

Nor is the teaching of Jesus contrary to this teaching of the Old Testament. He guarded against the conclusion that many in His day draw from these disasters, that those who suffered most from them were the greatest sinners. To apply His teachings to the recent flood—that the people of Louisville, Cincinnati and the other areas hit hardest by the flood, were not sinners above other Americans not touched by the flood. Jesus said, "Those eighteen upon whom the tower of Siloam fell and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you nay."

But that Jesus believed these disasters have relation to man's sin and that they are a call to repentance is evidence from His words that immediately follow, "Except ye repent ye shall all likewise perish."

We, therefore, conclude that God's hand is in these calamities of the past few years. America has manifold sins today—individual, social, political, economic. We have forgotten God.

God's goodness has not led us to repentance. The gracious calls of His Gospel have gone unheeded. He is now calling in sterner ways. His judgments are abroad in our land. By these terrible disasters He is calling America to repentance.

America needs today, tremendously needs, prophets of God, like Elijah, Jeremiah and Amos, who will courageously interpret and apply God's message in these calamities. Without such preachers of righteousness, we can scarcely expect the people to understand this message, or heed it. Oh for some great national leader, or leaders, at Washington to sound out this note, to call America to repentance of her sins, and to return to God! In former days we had such leaders there. Are there any such there now?

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ACCEPT OUR THANKS

Recently an appeal letter went out to many of our friends asking for financial help for the work of The National Reform Association. A good number have already responded and others will later. To save postage we do not send receipts and personal letters of thanks to those sending checks. We ask all such to take this note as the personal expression of our thanks. By your contributions you become partners with us in this great work. Without you it could not go on. We thank you.

TO CURB LIQUOR

The thirteen Pennsylvania state cooperating groups recently adopted an eight point legislative program which they are working to have incorporated into the liquor laws of Pennsylvania. The more important items of this program follow:

Prohibiting women and minors from employment where liquors are sold; establishing dry zones about churches, schools, hospitals, colleges, Y. M. C. A. and Y. W. C. A.; no license of any kind to gasoline filling stations, amusement parks, stadiums, baseball parks, or dance halls; prohibiting all advertising of liquor; commission to investigate causes of highway accidents including those caused by liquor; legislation to hold liquor responsible for the damage done by the traffic; keep liquor stores out of territory voting dry.

The Administration has introduced several bills embodying a number of the above provisions. We ask our Pennsylvania readers to communicate with their Senator and Representatives in the Legislature urging them to support changes in the present liquor law to embody the above provisions. One of these bills would license groceries and delicatessen to sell beer. This provision should be strongly opposed.

HORSE RACE GAMBLING

Christian citizens of Pennsylvania should protest vigorously to Governor George H. Earle and to their representatives in the legislation against the passage of House Bill No. 286 and Senate Bill No. 126, to legalize horse race gambling. Every possible effort should be made to defeat this iniquitous bill. Let all our Christian Statesman readers in Pennsylvania send personal letters of protest as above and have churches, Bible classes, and other groups pass resolutions and send them as above to Harrisburg.

TO LEGALIZE SUNDAY SPORTS

It is equally important to defeat the Sunday bills before the Legislature of Pennsylvania. The 1933 Legislature enacted a local option law on Sunday baseball and football, the 1935 Legislature a local option law on Sunday movies. This Legislature has before it five bills to legalize Sunday fishing, a bill providing for local option on Sunday basketball, and a bill for a compulsory country-wide vote on Sunday movies in counties in which the number of municipalities that have voted for Sunday movies plus those on the ballot to vote on this issue in the fall election totals two-thirds the municipalities of the county.

Only vigorous protests from the Christian people throughout the entire state will prevent the passage of these bills to further break down the Lord's Day. Protests should go to your representatives in the House of Representatives and the Senate and to the Chairman of the Committees to which these bills have been referred, as follows:

Sunday Fishing Bills—Committee on Fisheries of the House of Representatives, Hon. John H. Siegel, Chairman, Harrisburg, Pa.

Sunday basketball Bill H. R. 283—Law and Order Committee of the House of Representatives.

County Sunday Movie Bill, H. R. 160—Committee on State Government, Hon. Leo A. Achterman, Chairman.

BILLS BEFORE CONGRESS

Many bills are before Congress which will be of interest to our readers. We have space to name only a few of them: House Joint Resolution No. 116 introduced by Representative Guyer of Kansas, to prohibit the sale of malt, vinous and spirituous liquors in the District of Columbia. Referred to the Committee on the District of Columbia, Hon. Mary T. Norton, Chairman House Office Building, Washington, D. C.

H. R. 1699 by Mr. Pettingill to prohibit compulsory block booking and blind selling of motion picture films. Referred to Committee on Inter-State and Foreign Commerce, Hon. Clarence F. Lea, Chairman.

H. R. 22, by Mr. Culkin, providing for manufacture of wholesome motion pictures at the source of production and to create a Federal Motion Picture Commission. Same Committee as above.

H. R. 10387. To Legalize Horse Race Gambling in the District of Columbia. Referred to Committee on D. of C. Write your Congressman.

SUPPRESS LIQUOR ADVERTISING

Dr. Parsons' article on "Liquor Advertising," page 2, is most illuminating, suggestive and timely. We ask a careful reading of it. Many not particularly opposed to the use of intoxicating liquors are offended by both the character and magnitude of present day liquor advertising. The National Temperance and Prohibition Council at its annual meeting in Washington, D. C., voted for a united effort by all the organizations represented in the Council to suppress liquor advertising in the newspapers, magazines, on billboards and over the radio. A Committee of five of which Dr. Martin, President of The National Reform Association, is a member, was appointed to outline the program and promote the effort. Dr. Parsons suggests various lines of effort anyone can follow.

A SUGGESTED OATH FOR SUPREME COURT JUSTICES

Do you swear by the President of the United States, elected by a majority of 10,000,000, and to whom you must answer for the deeds of your official life, that you will support all the New Deal legislation enacted by Congress at the behest of the said President? So help me Roosevelt!

STUDY CLASSES FOR SABBATH RECOVERY

Recently Roger W. Babson, widely recognized as our greatest authority on business and Moderator of the Congregational-Christian Church, had this to say regarding the Sabbath:

> "I go sick at heart when I realize how we have allowed Sunday to be stolen from us and profaned and outraged by a lot of piratical money changers who would make the money changers in Jesus' story look like a crowd of public benefactors. It may be that church attendance may await the return . . . of Sabbath observance."

Repeatedly in the columns of The Christian Statesman we have said that the church must give herself to the task of recovering this stolen institution if she is to save herself and our civilization. We have insisted that the church's basic task in Sabbath recovery is in rebuilding true Sabbath ideals and standards, an appreciation of the value of the day in the minds and hearts of the people; that to do this the Sabbath must be given a place of major importance in the educational program of our churches and that to secure for it this place the leaders of the church must be reached.

The National Reform Association is doing a noteworthy work along these lines. It has been urging denominational leaders, leaders of young people's organizations, local churches, Bible classes and other Christian groups to take up the study of the Sabbath in their regular programs and with unusual success. We have knowledge of some 1,200 to 1,500 such groups that have studied this subject from four to six weeks within the past six months, using as the textbook our "Six Studies on the Day." Some 4,500 copies of this book have gone out from our office within the past year.

Sometimes the Sabbath was studied in the midweek prayermeeting, one or two copies being used; sometimes in missionary societies, a few copies used; in other cases congregations divided into groups for its study, in some Sabbath Schools large Bible classes studied it, in others all the classes from the intermediates up turned aside from the regular Sabbath School lessons for a period of six weeks for its study; probably 600 young people's societies studied it for four successive Sabbath evenings. These have been largely, though not exclusively, in the United Presbyterian Church, whose Board of Administration placed the Sabbath in their "Spiritual Life Program" for six weeks study. We are urging the leaders of other denominations and groups to do the same. In Pennsylvania the representatives of twelve state organizations have endorsed an educational program for Sabbath recovery similar to the above and have recommended the use of "Six Studies on the Day" and our other book, "The Day," in connection with this study.

Here lies before us a wide field for Christian effort, largely uncultivated. Mr. Babson's statement emphasizes the vital relation of this work to the welfare of the church and Kingdom. We ask for the cooperation of readers of The Christian Stateman in carrying it forward. Why not start this work in your church or community? Write us about it. We go to churches and communities to help inaugurate this work. We will be able to go to a limited number of communities to conduct study classes and forums on this subject. On Wednesday evenings throughout the month of April, Dr. Martin will go to Elizabeth, Pa., where all the churches are uniting in their Wednesday evening service for the study of the Sabbath under his leadership. The purpose of such community studies is to prepare the way for the study of this subject in individual churches, Bible classes, young people's societies and missionary societies. We will be glad to hear from you and to assist you in every possible way in such programs.

Petition the Governor and Legislature of Pennsylvania

Rev. H. B. Mansell

Over a dozen of the organizations concerned about public morals in Pennsylvania have formed a Legislative Committee of representatives meeting quarterly. At the January meeting in Harrisburg one of the items adopted was a request for a commission to investigate the causes of highway accidents and deaths including the influence of alcoholic beverages. The writer has felt for some time that this is a great need. The public are awaking to the alarming state of affairs and practically every one says that liquor is a large factor.

In 1932 there were 29,451 lives lost on the highways of the nation. Last year, according to the estimates of the National Safety Council of Chicago, the toll had risen to 38,500. This was an increase of over 30 percent in four years. Cars have increased by only 17 percent. Deaths are rising almost twice as rapidly as the number of cars. The increase was especially marked in 1934, the first year of repeal. But each succeeding year has marked up a new high. In five years the toll has exceeded 172,000.

In Pennsylvania the numbered injured, in addition to nearly 12,000 killed, is over 240,000, or twenty injured for every one killed. At that ratio the numbered injured for the nation would be nearly three and a half million persons.

"*Public Safety*" for February states: "If we can learn how accidents happen and then remove the causes we will certainly have fewer of them." No publication is doing more to get to the facts than the one quoted. But it confesses that the need is a comprehensive survey by a properly qualified scientific body. Only the government has the power and can set up such a body. The state of Pennsylvania annually collects over $73,000,000 from motorists. The other states get proportionate revenues so that over a billion dollars a year is paid by the motorists of the nation. Here are many times the needed funds.

In an effort to get action in Pennsylvania petitions are being circulated asking Governor Earle and the Legislature to create a commission with full powers. The younge people of one large denomination in southwestern Pennsylvania have made this a project for immediate action. The National Reform Association is doing all it can to further the movement. The head of the Organized Bible classes of the state is cooperating.

But this is the business of every one. No one is free from danger in these days. Half of those killed in this state are pedestrians. Hence every Pennsylvania reader of the Statesman is urged to take part. All you need to do to get a sheet of ruled paper and head it with something like this:

Form of Petition

We, the undersigned citizens of Pennsylvania, are alarmed by the failure of present safety measures to prevent an increase in highway accidents and deaths. We, therefore, respectfully petition the Governor and Legislature of our state to establish an independent commission with full powers and sufficient funds to investigate all the causes of such accidents, including the influence of the increasing sale of alcoholic beverages.

NAME ADDRESS

Sign it yourself; get your neighbors to sign it. Since the state will grant a driver's license to a sixteen year old boy or girl get those that age and older to sign. They are using the provision of the state constitution which guarantees to all citizens the right of petition. No minimum age is set to the exercise of that right. Do this and do it now for the legislature will not continue in session indefinitely.

Mail the petitions to Governor George H. Earle, Executive Mansion, Harrisburg, Pa. Drop a card to the Christian Statesman, 209-10 Ninth St., Pittsburgh, Pa., telling how many names you have sent in.

STATE CONVENTION, HARRISBURG, PENNA.

Tuesday, March 17, 1937

Under the sponsorship of thirteen organizations interested in moral reforms and functioning in the state of Pennsylvania, a convention will be held in Harrisburg on Tuesday, March 16, 1937. The convention will be held in the Grace Methodist Episcopal Church, and the address of welcome will be given by the Mayor of Harrisburg. Outstanding speakers have been secured for the addresses.

At the afternoon session, opening at 2:30 o'clock, Dr. Ella A. Boole, President of the World W.C.T.U. and Dr. Francis Scott McBride, Superintendent of the Anti-Saloon League of Pennsylvania and formerly National Superintendent, will speak on the Temperance Situation. Hon. John A. McSparron, formerly Secretary of Agriculture of Pennsylvania, well known as a leader and speaker on behalf of public righteousness, will bring a message on the Sabbath Situation in Pennsylvania.

At the evening session Mr. L. B. Nichols of the Federal Bureau of Investigation, United States Department of Justice, Washington, D. C., will discuss "Combatting Crime," and Dr. Peter K. Emmons, Pastor of the Westminster Presbyterian Church, Scranton, Pennsylvania, under the title "Preventing Crime," will bring a challenging message to the churches and Christian citizens of the state to get into the fight for better moral conditions.

With the Legislature of the state in session, and bills before it to legalize horse race gambling, Sunday sports, to modify our present liquor laws, etc., there is need, great need, of a demonstration of the moral and Christian forces of the state at the Capital to impress upon the members of the Legislature and the Governor that Pennsylvania is a Christian Commonwealth, that vast numbers of her citizens still hold to Christian ideals and standards of government and expect their representatives to be guided by these Christian standards in the enactment of legislation.

It will also have a good effect upon the Christian forces of the state to know that the groups sponsoring this convention are working together, cooperatively and harmoniously on behalf of the Sabbath, Temperance and other moral reforms throughout the state. This convention, if well attended, will demonstrate this. In addition it will be well worth a trip to Harrisburg to hear the inspiring messages that will be given at the convention.

A large and representative attendance from all parts of the state is earnestly desired. Let churches, Bible classes, ministerial associations, county organizations of various groups and representatives of all the sponsoring organizations see that delegations are appointed and let all interested individuals attend. There will be no registration fee. Offerings will be taken to defray expenses.

The sponsoring organizations follow: The Pennsylvania Council of Churches; Pennsylvania State Sabbath School Association; The Lord's Day Alliance of Pennsylvania; The Sabbath Association of Western Pennsylvania; The National Reform Association; The Pennsylvania Woman's Christian Temperance Union; Pennsylvania State Grange; The Pennsylvania State Christian Endeavor Union; The Anti-Saloon League of Pennsylvania; Men's Dry League; Pennsylvania Dry Committee; Young Women's Christian Association; and Young Men's Christian Association.

LIQUOR ADVERTISING

(Continued from page 2)

to the liquor habit or the traffic in beverage alcohol. Then let him try to get anything of this character in, if it has anything of a punch. A few papers will admit it in their correspondence columns but nowhere else. There is what is called "the Temperance Hour" which comes ostensibly from Laredo, Texas, but we are credibly informed that it is transmitted by a Mexican owned and operated station. Every station of any importance in the United States is closed by some set of rulings to this sort of matter.

Whatever so perverts and clogs the mediums of information and discussion corrupts the life of the nation and makes more inevitable the final elimination of democracy from our form of government.

Perhaps the worst evil resulting from this government toleration of liquor advertising is that it stultifies its own work of education. According to the laws of many states the schools are required to give scientific instruction to all pupils as to the effects of beverage alcohol and narcotics upon the human mind and body. In recent years this has become somewhat scant and perfunctory, but it is done. But this stupidity of spending its money trying to curtail the use of beverage alcohol through one agency of the government and at the same time tolerating the expenditure by a parasitic industry of $16,000,000 a year in advertising, aimed to expand that industry is too colossal to be described.

Well you may ask what shall we do about it? What can we do? First of all put on the pressure in every way open to the individual to convince the owners of newspapers and other mediums of advertising that there are losses as well as gains in this unsocial and iniquitous policy. Buy clean and cut advertising, protest in the correspondence columns and to the radio managements, to the owners of land upon which bill boards are located, and refuse magazine subscriptions and give the reason for this refusal. If all of the people who are opposed to the liquor habit and traffic would consistently and persistently do this for a year it would change the policy of many of our advertising mediums.

Then scan every liquor ad to discover any false statement. For instance, a certain brewing company adopted as its slogan which we heard over the radio for months "It's good and it's good for you." The latter half of this is false according to the best standards of measurement in any line of welfare. Another firm in its ad for gin declared that "it is the perfect stimulant." Every one who knows anything at all about stimulants knows that it is not a stimulant at all but a depressing narcotic. Much of the advertising is so skillfully worded that it makes no definite claim for the goods but many of them do transgress the bounds of truth. Where they do, if they pass through the mails in any way file a complaint with the Post Office Department and if that fails to bring action with the United States District Attorney demand a grand jury investigation. If they come over the radio file the complaint with the Radio Commission first and the legal department next. If they occur upon the bill boards proceed against them through local laws. Most states have laws against fraudulent advertising. The implications of pictures should be attacked as well as direct statements of fact. Invoke every law or executive order available against them and compel them to remain within the law that requires truth in advertising.

A third line of attack is to appeal to the several state legislatures to prohibit them. There is no question of their constitutional right so to do.

Though it may be impossible to entirely exclude them by state legislatures the bulk of it can be surpassed in this way. Also any state can appeal to the Twenty-first Amendment for protection against attempts by either the radio or press or magazines to override or ignore its laws. Make it a political issue at once. Put the present legislators on record in this matter and prepare for the election two years hence.

A fourth line of attack is to take it into the congressional elections. Put the present congressmen on record. Make it an issue in the next congressional election. Put it up to the President in the same way and make it an issue four years hence.

This is the one point of counter attack against which no constitutional or natural rights can be erected as a bulwark for it. This fact so clearly established by the Supreme Court should lead all temperance forces to concentrate their efforts upon this point at present and in the immediate future. It can be carried through more easily than any other item in the come back of prohibition.

"Public Enemy Number One"

He is not an individual, but public enemy Number One is that organization or combination of organizations in our nation which is promoting class warfare. While preaching international pacificism it is continually reiterating the fallacies of Marx that the interests of wage earners on the one hand and the management of industry and the investors of capital are fundamentally and inevitably antagonistic; that the only way the wage earners can ever secure their rights is by a revolution that will place dictatorial political power in their hands, and that this class struggle is as inevitable as that of the beasts of the field.

Millions are glorying in what has been done to promote this end in Russia. Millions are looking forward with hope to the coming of the same revolution in the United States and more millions are diligently fostering class prejudice and antagonisms for other purposes, who would emphatically repudiate a charge of communism.

The fact remains that from the viewpoint of Christianity he is a perverse man who soweth strife in the world.

The whole Marxian philosophy of class antagonism is but the outcropping in the industrial and economic world of the vicious and fallacious philosophy of materialism. Between

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RECOVERY AND RELIEF EXPENSE—1933-1937

On January 26, 1937, in the discussion of a bill before the House of Representatives to appropriate $790,000,000 to supplement the amount Congress had already appropriated for relief for the fiscal year ending, June 30th, Congressman James P. Buchanan of Texas, Chairman of Appropriations Committee, presented some very interesting figures regarding the amounts spent for relief, the number on relief employed by the government. We quote as follows:

"I shall now address myself to the question of recovery and relief and in doing so will give you a bird's-eye picture of the situation from the beginning.

"In the fiscal year 1933, we expended for recovery and relief $1,-285,000,000. I shall deal only in round numbers.

"In the fiscal year 1934, the year we made the maximum expenditure, we spent $3,993,000,000.

"In the fiscal year 1935, we expended $3,505,000,000 or $488,000,-000, less than we expended in 1934. This is making some progress toward recovery.

"In the fiscal year 1936, we expended $3,263,000,000 or $242,000,000 less than we expended in 1935.

"In 1937, if this appropriation of $790,000,000 is made, we will expend $3,184,000,000, or $79,000,000 less than we expended in 1936.

"This makes a grand total of all expenditures up to the end of this fiscal year, June 30, 1937, of $15,-230,000,000, either made up of loans, grants, direct relief, work relief, everything that has been occasioned by recovery and relief including C.C.C.

"Out of this grand total between $3,000,000,000 and $4,000,000,000 is recoverable. The sum of $12,000,-000,000 therefore is about what relief and recovery has cost us. From this should be subtracted the permanent value of all the improvements made by the expenditure of this $12,000,000,000: improvements such as school buildings, municipal light and power plants, dams, roads and such things."

Congressman Buchanan stated that the Works Program, financed from the relief and relief work money, which includes workers under Works Progress Administration and other departments and agencies, but excluding the C.C.C., were giving employment on December 26, 1936, as follows:

"W.P.A. 2,188,000 persons; and all other agencies 437,000, a total of 2,625,000 individuals. In addition, the C.C.C. which has its own regular appropriation had on that date 376,000 on its rolls, making a grand total of 3,001,000 who are performing work on the government payroll under the relief program. At this time the W.P.A. has on its payroll 2,200,000 persons."

Following Mr. Buchanan, Congressman Lempke declared: "We are living in a fool's paradise. The Chief Executive thinks the depression is over. The majority of the members of Congress are laboring under the same delusion. They do not understand that the present so-called prosperity means that the rich are getting richer and the poor poorer. They do not realize that the debt burden is getting worse. I can demonstrate this by giving actual figures. Take for example this Home Owners Loan Corporation: this organization foreclosed on 61,000 homes in 1936. This is a governmental institution, absolutely under the control of the Congress of the United States.

"Take the Farm Credit Organization, another institution over which we have control. This institution foreclosed on 14,000 farms in 1935, and on over 11,600 in 1936, and I refer to only eleven months in 1936. Just to keep the record straight, let me suggest that in 1932, those who received a net income from $100 to $10,000 are today receiving 5% less, and those who were receiving from $10,000 to $50,000 or more in 1932 are today receiving 16% more. It is less for the little fellow and more for the big fellow."

Congressman Dirksen of Illinois followed referring to a statement in the report of Mr. Hopkins to a Congressional Committee that in the future we will have to deal constantly with six and one-half million unemployed: "God save the mark if in a country like America with $51,000,-000,000 of idle money in the banks of the country, with millions of idle hands and an amazing capacity for producing things we need, we shall have to confess our inability to fashion a program that will bring these idle dollars and those idle hands together. Are we going to confess that after we reach a high degree of prosperity that we will be satisfied to have 7,000,000 unemployed?

From all of which we conclude, we are far from having solved the most serious problems of the depression.

TOTAL AND PER CAPITA SALES OF HARD LIQUORS AT STATE LIQUOR STORES IN FOUR COUNTIES OF PENNSYLVANIA

For Years 1934-1936

	1934		1935		1936	
Counties	Sales	Sales Per Capita	Sales	Sales Per Capita	Sales	Sales Per Capita
Allegheny	$8,495,849.00	$6.1819	$12,016,116.12	$8.7434	$15,899,688.96	$11.5692
Beaver	763,888.85	5.1246	985,245.10	6.6096	1,437,050.02	9.6406
Cambria	625,202.68	3.0776	970,554.55	4.7776	1,663,256.19	8.1875
Somerset	163,872.14	2.0290	255,258.75	3.1605	422,701.47	5.2338

Number of Places Licensed to Deal In Hard Liquors In Above Counties

	Liquor Licenses	Wholesale Beer	Liquor Stores	Distilleries	Bailees For Hire	Wineries	Transporters	Sacramental	Liquor Importers	Breweries	Totals
Allegheny	2.569	284	77	6	3	1	27	2	10	10	2,989
Beaver	267	24	10	..	..	..	..	..	7	..	308
Cambria	342	32	17	..	..	..	2	..	..	3	396
Somerset	91	8	7	..	..	..	..	..	..	1	107

1. Source of the above information —The Pennsylvania Liquor Control Board—Harrisburg, Pa.

2. Retail Beer Licenses are not included in the above list of licenses to deal in intoxicating beverages. Retail Beer Licenses are issued by county treasurers.

3. The number of places licensed to deal in intoxicating beverages in Pennsylvania far exceed the number of such licensed places in pre-prohibition days. For example, in Beaver County the largest number of licensed places—all sorts—before prohibition was 42. Now the total number is 416 (108 retail beer licenses in addition to the above)—almost ten times as many as in pre-prohibition years. The increase in other counties is probably not as great as in Beaver County.

4. Notice how the increase in sales of hard liquors is mounting. In Allegheny and Beaver Counties it almost doubled in two years, in Cambria and Somerset Counties it came nearer trebling than doubling. This increase is general throughout the state.

5. On the basis of the above figures on sales, consider the vast sums now being spent for intoxicating liquors. The above does not include the sales of beer. It is the sale of higher powered liquor only, as sold at State Liquor Stores. These stores sell at *wholesale rates* to licensed hotels, restaurants and clubs. These latter sell to the consumer by the glass and at big profits. Add this profit, and the sales of beer (the state liquor authorities inform us the sale of beer in Pennsylvania is large) and the amount paid for bootleg liquors to the above—it would probably double the figures—and you will have a fair estimate of what is spent for the purchase of liquors in these counties.

These vast sums spent for liquor had better be thrown in a rat hole. The financial loss in this case would not be so great for then we would be saved the expense in crime, auto wrecks, relief, and impaired efficiency resulting from drink.

The money spent for liquors is just so many dollars less spent for groceries, shoes, clothing, household furniture and other legitimate articles which meet real needs of the people who drink.

The liquor traffic is reaching such proportions that we must do something about it and do it soon to save ourselves from being engulfed, both financially and morally, by it.

"Public Enemy Number One"

(*Continued from page 7*)

that and Christianity there can be nothing but antagonism.

The Scripture ideal is that the rich and the poor meet together and the Lord is the maker of them all and they all ought to live under His rule in peace: that under that rule man can achieve by peaceable cooperation the more abundant life for all.

One of the lessons taught by the depression is that the lowering of wages and the depression of the purchasing power of the wage earner is disastrous to all; that it leads only to industrial stagnation and the general shrinkage of wealth. This experience has demonstrated anew that we are bound in a common bundle of life and that what debases one endangers all and that it is a palpable fallacy to assert otherwise.

Dictatorial government to advance the interest of any class is anti-Christian and diabolical, whoever may be the dictator. The aim of Christianity is self-governing men with the largest possible individual freedom.

History has taught us that dictators are but the precursors of social degeneration and disintegration. Commodus always sooner or later follows Marcus Aurelius. There is no reason in heaven or on earth to believe that a proletarian dictator would be any wiser, less selfish, more altruistic and humane than the past and present dictators of landed, militaristic or commercial privileges have been. The contrary seems most likely. A house painter, a small town journalist, or a factory hand are less likely to govern wisely and for the general welfare than one with a background of larger knowledge and experience.

By their fruits ye shall know them. Not much of the ripe fruit of the Marxian philosophy has yet been harvested. What has is enough to convince every real Christian that public enemy Number One is that organization which is working for the overthrow of our republican form of government as an incident in this class warfare. Furthermore all who foster in any way and for any reason, class prejudice, antagonism and war are particepts criminis with them.

The Christian ideal is cooperation under a government which recognizes the supreme authority of Christ and devotes itself by peaceable means to the promotion of Christian morality, democracy and brotherhood. This will come only as we are able to produce a race willing to live under the laws of Christ. Class war can only hinder the progress of this program for mankind.